

# LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE OR AN ANGEL FROM HEAVEN PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8

VOL. 2.

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No. 53.

## SKETCH OF THE LIFE OF APOSTLE FRANCIS M. LYMAN.

BY APOSTLE MATHIAS F. COWLEY.

This worthy Apostle of the host was born in Goodhope, McDonough county, Illinois, Jan. 12, 1840. He is the eldest son of Amasa Mason Lyman and Louisa Maria Tanner Lyman, both of early Puritan stock. The time of his birth witnessed the days of tribulation to the Saints of God. They had been driven from Jackson, Clay and Caldwell counties, and were now taking refuge in Illinois. In the spring of 1840, Bro. Lyman's family moved into Iowa; thence to Nauvoo in 1841. From there, in 1843, they moved to Alquina, Fayette county, Indiana, where they remained until after the martyrdom of the Prophet and Patriarch of the Church in 1844, when they turned to Nauvoo. Elder Lyman is probably the youngest man living who remembers to have seen the Prophet Joseph Smith, and who also received administration in the Nauvoo Temple, for in that sacred building he was sealed to his parents by Presidents Young and Kimball in 1846.

In June, 1846, he, with his mother and three other children in charge of his mother's father, John Tanner, journeyed west to Winter Quarters, his father having already gone with the pioneers from Nauvoo.

July 1, 1840, being a little over 8 years old, Bro. Lyman was baptized by his father in the Elk Horn river and confirmed by him.

Notwithstanding his tender years, on their journey to Salt Lake Valley, he drove a yoke of cattle and wagon to Utah, arriving in the Valley Oct. 19, 1848. During the next three years he occupied his time in such labor and diversions as were the lot of pioneer children in those early days. The opportunities for education were meagre, but such as they were Francis Marion received the benefits thereof. His father and Elder

Chas. C. Rich having purchased a ranch in San Bernardino, intended as a temporary home and outfitting post, the family removed to California in 1851. On the way young Bro. Lyman performed a man's duty in driving loose stock, etc., the entire distance.



APOSTLE FRANCIS M. LYMAN.

For several years he was employed handling animals and freighting between San Bernardino and Salt Lake City, making in these years sixteen trips across the desert between California and Utah. His winter months were spent in school in San Bernardino, obtaining such edu-

cation as the schools afforded. With Thos. W. Whittaker he worked about eighteen months at the joiner's trade. In April, 1853, he was a witness to the laying of the corner stones of the Temple in Salt Lake City.

In 1857 he was selected as a missionary to Europe, but the advent of Johnston's army deferred his mission for the time being, although he came as far as Salt Lake City en route to Great Britain. Here it was deemed wisdom that he should return to the coast and move his father's family to Salt Lake Valley, all the missionaries and colonizing Saints being called to Utah from California.

In 1856 Bro. Lyman had been ordained an Elder in California by his father, and May 1, 1860, he started on his mission to Europe. While his public life in the ministry really began at this time, he had

filled the colonisation mission with his father in San Bernardino. In 1858, he had explored with the elder Lyman in Colorado and was ordained a Seventy in Farmington, Utah (where he had removed to cultivate his father's farm) on Jan. 7, 1860. In the winter months of 1859-60 he presided over the Young Men's Literary Association in Farmington.

On Nov. 15, 1857, he had received in marriage Rhoda Ann Taylor, who, with her father and family, had received the Gospel in Australia under the administration of Elder Wm. Hyde. Before leaving for England Elder Lyman built a log

room in Beaver, Utah, and to that place he removed his family, consisting of a wife and one child.

En route to Europe he visited Kirtland and by Martin Harris, one of the three witnesses to the Book of Mormon, was shown through the Temple. Since



then he has visited the sacred edifice several times. He takes profound satisfaction in visiting the places of note in the early scenes and history of the Church. At this writing he is on a tour to the east, accompanied by Sister Anoda Lyman, intending to visit Independence, Nauvoo, the Hill Cumorah, the early home of his father in New Hampshire and other points in New England. He sailed for Liverpool on the steamship Edinburgh, and landed in that city July 27, 1880.

At this juncture let us quote a paragraph of his life written for the Juvenile Instructor by Elder Edward H. Anderson: "Let us ask the boys and girls to look back over the life of this boy of 20 years and see what he had accomplished. What an astonishing record of activity and work? Frontiersman at birth and babyhood; pioneer and teamster at 8; herdsman and cowboy at 11; learning a trade at 13; plowing the trackless deserts as a leader and captain at 16; married at 17; exploring the wilds of Colorado at 18; a Seventy and a missionary at 20; with farming, attending school, presiding over improvement associations, building the log cabin of the pioneer, as incidents thrown here and there in between." What an example of industry, labor, faith and devotion, worthy the following of every human being!

While absent he not only labored in Great Britain, but made tours of Scotland, Wales, Germany, Denmark, France and Switzerland. On his return he was accompanied by 300 Saints.

In April, 1877, he attended the dedication of the St. George Temple.

When the Tooele Stake was organized, June 24, 1877, Elder Lyman was placed to preside over it. For the next three years we find him at the head of affairs in that county, religiously and politically. The Liberals had obtained control, and by dishonest extravagance had spent in four years the revenue of five, leaving the county in debt \$16,000. President Lyman was elected county recorder and representative to the legislature from Tooele county. He set his mind at once to dislodge from power the Liberal party in Tooele county, and with his determination and persistent qualities he never relaxed his energies until the good work had been accomplished.

In 1878 the legislature passed a law which required the registration of voters, which meant dissolution to the so-called "Tooele Republic." In August, 1878, all the candidates of the people's party were elected by a safe majority. The Liberal officers refused to count the votes and by a system of technicalities declared the candidates of the people's party not elected. Hon. F. M. Lyman filed notice of contest and carrying it to the supreme court, the court issued a peremptory order which required the officers to declare the correct result of the election. This action placed the candidates of the people's party in office and by economy and watch-care the county was redeemed from the debt incurred by corrupt officials. Elder Lyman in this experience, as in all similar ones, has proven himself to be a terror to evildoers.

While on a tour in southern Utah, Arizona and New Mexico, Elder Lyman was called at the general conference in October, 1880, to be one of the Twelve Apostles. Elder John Henry Smith was called at the same time. Bro. Lyman was ordained to the apostleship Oct. 27, 1880, by President John Taylor. From that day until the present his whole time and energies have been devoted to the apostleship. No Apostle travels more

among the Stakes of Zion, and reaches more of the settlements of the Saints than does Apostle Lyman. He is incessant in his work by day and by night. Since his call to the apostleship he has performed at least one important mission among the Lamanites of the Utah Reservation, one mission in California accompanied by Elder B. H. Roberts and one in the southern states with Elder Matthias F. Cowley as his traveling companion. When called to fill his Indian mission it was on Nov. 17, 1883, by President John Taylor. Before leaving he asked President Wilford Woodruff of the Council of the Twelve how to proceed. President Woodruff answered that Bro. Lyman was entitled to know the will of the Lord and would be guided aright. While camped on Currant Creek en route to the Utah Reservation, Apostle Lyman ascended a hill, 1,000 feet above the table land in that vicinity. While climbing the steep his thoughts were upon the difficulty of his mission. He had no practical knowledge of how to proceed. If he asked the agents he might be refused the privilege of presenting the Gospel to the Indians, as other missionaries had been. While thus in troubled thought, the Spirit of the Lord impressed him to go to the summit of the hill. Upon reaching the top he found a large flat rock, upon which he stepped, removed his hat and fell upon his knees in prayer to God with his face toward the east. He says: "I went before the Lord and told Him all about my troubles; how everything seemed against us; how little I knew about the work; how I had learned that the agents at Utah and Ouray were bitterly opposed to the Mormons and their doctrines; and then asked for the successful opening of the mission to the Lamanites in that region, and that God might guide me aright, and soften the hearts of the agents with favor towards us and our cause."

When he kneeled to pray the atmosphere was perfectly calm, when suddenly a wind began blowing which increased in force almost to a tempest, and lasted during the half hour he was engaged in prayer. When his supplications ceased the wind as suddenly ceased to blow and all was calm and serene. As he arose and left his place of prayer, the quiet yet unmistakable testimony of the Holy Spirit rested upon him and he felt to go straight forward with his mission, visit the agents and all would be successful. Subsequently this testimony of the Spirit was verified in a most remarkable manner, for the agents and Indians received him well, and an effectual door for doing good among them was opened wide. But before the fulfillment of this prophetic conviction as the wind had howled around him while engaged in prayer, so he personally had to pass through well-nigh the ordeal of death. The event is described by Elder E. H. Anderson as follows:

"On the morning of the 12th (May) the camp was up early and it appeared that all the difficulties which had so far surrounded them were at length overcome. He was sitting on a camp stool just before breakfast and reached over to pick up some object, when he was suddenly seized with the most excruciating pain that could be imagined in his left side. It was a threatened rupture. It was so severe and agonizing that all hopes of his recovery were given up. Everything that could be done was done to relieve him, but all to no avail. They had no medicines of any kind; one of the brethren proffered to send fifty miles away for a doctor, but Bro. Lyman forbade him, saying that he could not last till

the arrival of a physician. It was suggested that he be taken back, but it was impossible to move him, the pain was so tormenting. For two hours he remained in such terrible agony that the cold sweat stood out in great beads upon his face. During this time he says that every good act of his life passed before him, and, strange to say, not an evil thing that he had done came to his mind—nothing but good. He saw himself carried home dead, and beheld the consternation of his family at his death and what had overtaken him. During all this time, strange to say, neither he nor his companions, although they had done everything to alleviate his sufferings, had once thought of the ordinance of administration. "It never once entered my mind," he says, "nor did the brethren think of it." At the close of that time, one of the brethren suggested administering to him, which was accordingly done. No sooner were the hands of his brethren lifted from his head than the pain left him as suddenly as it had come. He became perfectly free, and had thus been healed by the power of God by the laying on of hands by the Elders. "Then," he says, "I thought how good it is to only be free from pain! It is the greatest heaven of all. And yet the most of our lives we are free, but scarcely appreciate it." He fell into a sweet sleep and in a comparatively short time was able to proceed on the journey."

The Adversary determined to frustrate their mission was thus overcome by the power of God. Reaching their destination, the Lamanites and the agents, J. J. Critchlow, of Utah and J. F. Minness of Ouray, received the brethren with great courtesy. The Gospel was freely taught and the Book of Mormon introduced among them by Elder Lyman and his associates. Elder Nephi, surnamed Lehi by Apostle Lyman, Chief Tabby and other Ute chiefs also preached and bore testimony, being faithful Latter Day Saints, and many were converted to the truth. In the winter of 1893-94 Apostle Lyman, accompanied by Elder B. H. Roberts, performed a good mission in Southern California, visiting some of his father's family and other relatives who still reside there. In the winter 1897-98 himself and Elder M. F. Cowley visited each conference of the Southern States Mission, held a two days' meeting with the general public and one day of Priesthood meeting with the Elders in each conference. His counsels, admonitions and instructions, often couched in quaint sayings, will ever be remembered by the Elders then laboring in the southern states. Apostle Lyman is one of the very most active workers in the Church. He is never idle. He keeps a daily journal, in all probability the most complete in detail of any private journal in the Church. When he goes to the sphere beyond, he proposes to place his journals in the Archives of the Church for the benefit of the Church. He writes it up daily, never getting behind. In keeping a journal, which every active Elder and some of the Sisters ought to do, Elder Lyman's example and method may well be followed with great profit. Apostle Lyman is very practical in word and deed, his teachings are always seasoned with the influence of the Holy Spirit. Owing to his very practical, well adapted teachings to the Saints in public and private, he is often referred to as "The Teacher of the Church." He is pre-eminently a peacemaker. When difficulties exist where the general authorities are requested to participate in their settlement, Bro. Lyman, if within reach, is almost invariably the first man selected to adjudicate the trouble. He is firm, yet kind, never be-



traying petty anger or a sense of insulted dignity, because of opposition in his efforts to make peace, and yet probably no man more than Elder Lyman, renders more becoming deference to Seniors, and he expects others to observe the same principle. He has the faculty of saying unpleasant things to those who need reproof without giving offense, and thus winning the recreant to a reformation of life.

As in the case of his Indian Mission, he usually sets no stakes, but depends upon the inspiration of the Holy Spirit to meet the emergency, and never fails to be impressed about right. His "off-hand" answers to questions and quaint sayings, always containing a good thought, would make a little volume, both pleasing and instructive. He was asked before a public audience in the opera house at Jackson City, Miss., by an impertinent fellow, "If the Mormons did not still believe in plural marriage, only discontinuing it because of a compulsory law, and if that law was repealed would they not continue it?"

Apostle Lyman coolly replied, "When you get the law repealed will be time enough to answer your question."

During the Tooele troubles, a government official wrote from Salt Lake City and asked him, among other queries: "Who is the heaviest sheep owner in Tooele county?" He answered: "I am. I weigh 280 pounds. Other questions answered on receipt of \$2."

Bro. Lyman looks upon death with utmost freedom from concern. His experience while filling his Indian mission doubtless makes him a personal witness that to the faithful "death is sweet," and the grave has no victory. The writer of this little sketch was favored a few weeks after his call to the Apostleship to be with Elder Lyman day and night for four months, and will never forget the lessons taught, through example and precept, by Apostle Francis M. Lyman. He is one man out of many who never meets another, if the slightest opportunity presents, without expressing some thought by which he is ever remembered and which encourages the hearer to do good and shun evil. The people, old and young, male and female, among the Saints universally love and respect Apostle Lyman. He is so pre-eminently one of them and never fails to make them feel at home in his presence. He does not wait to be approached. "He speaks and greets you first and always has a word to say that is well to think of and remember."

Apostle Lyman is now past the age of 60, but of well-preserved body, full of endurance and activity, standing over 6 feet high, weighing 280 pounds and unburdened with surplus flesh. His life of usefulness, his constant labor, his marked ability, his title by merit to the inspiration of the Holy Spirit, all endear him to the Saints and make us fondly hope that he shall live for yet many, many happy years. In concluding this imperfect sketch let us repeat the counsel of Apostle Lyman which he gave to the readers of the Juvenile Instructor: "Boys and girls, be pure in thoughts and actions; do nothing that will make you feel ashamed to face any good person in the world. This course will make you free and happy. There is no other bondage so heavy as the bondage of sin; no other freedom so delightful as the freedom of innocence and purity. Guard your good name and your happiness by determining to be free from sin; protect your innocence by thinking pure thoughts; shield your purity by noble actions."

## ELDER DAVID H. ELTON.

BY L. E. JORDAN.

Born on the other side of the Atlantic Ocean, Jan. 12th, 1877, beneath the folds of the Union Jack of Old England, was the subject whose picture is herewith presented. In the midland part of England was the home of his nativity, in that quaint historic city of Worcester, on the banks of the River Severn, where the Royal Charles the First made his last and final stand against those sturdy commoners under the leadership of that renowned defender of liberty—Oliver Cromwell. Having been brought up to sing:

"Hurrah! for Merry England,  
Her woods and her valleys green!  
Hurrah! for England's country!  
Hurrah! for England's Queen!"

It is quite natural that he should still cherish a fond love for his mother country, and good old Queen Victoria. There flows in his veins that genuine, pure, unadulterated Anglo-Saxon blood which has ever characterized the people of his race, and exhibits in their lives valor, honor, worth and unswerving integrity.

Brother Elton was almost 14 years old



ELDER DAVID H. ELTON.

when he left the land of his birth to unite with the Saints of God in the West. He found the ways of the citizens of Salt Lake City diverse from the old-fashioned English customs and manners, but he soon became Americanized and learned the "ins and outs" of the Western land. After spending some seven years in Salt Lake City, engaged for the most part in assisting his widowed mother, he was called to labor as a missionary in the Southern States. Almost thirty-three months have passed since he began his labors here—being the only Elder in the field at present who has labored under the jurisdiction of President Elias S. Kimball.

For about five months he labored on the balmy peninsula of Florida, but owing to sickness he was transferred to the Old North State, North Carolina. Here he spent eight months, and at the expiration of that time he was called to labor in the Chattanooga Conference. For about seven months he acted as First Counsellor to President Christo Hyldahl,

and also as President of the Conference for the same length of time. In the latter part of last March he was called to labor in the Office, a vacancy having occurred when President L. R. Anderson was released to return home. From that time until the present he has been connected with the Star, and for the last four months has shouldered the responsibility entirely.

The readers of the Star need no comments as to his ability as a writer, for his work stands out in bold relief, and both volumes of the "Twinkler" have contained articles from his able pen. Ever since his arrival he has been the Poet Laureate of the Mission, and was always on hand, no matter what the occasion might be, to add charm and interest to the same by the composition of a very choice poem. Brother Elton has had many commissions given to him during his ministerial career, and in none of them has he been found wanting. He has been prostrated on the bed of affliction many times, and although those in authority have advised his release to return home, still by pluck, grit, faith and indomitable will he has triumphed, for the which the Mission has had cause to rejoice.

It has not been Brother Elton's misfortune to be made the material of mobocratic hate, as some of our good Elders have, although many threats have been uttered against him. Whether this has been owing to his dignified mien, or the large voice proceeding from a pair of massive stentorian lungs, we are unable to say, but either would in all probability be sufficient to disperse any ordinary mob, especially the latter. His ability as a writer is equalled, if not surpassed, as a speaker, and we expect to hear his massive voice thundering down the Halls of Fame in times yet to be. His thorough knowledge of the Gospel, combined with his extraordinary ability as an orator, has been the means of causing many to embrace and obey the Gospel truths. He has thirty baptisms to his credit, and twenty babies blessed—six of the latter having been given the cognomen "Elton."

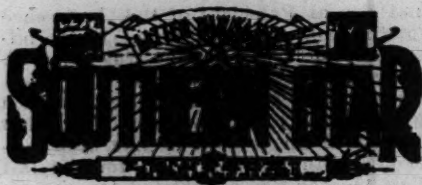
Before donning the Prince Albert coat, and assuming the role of Knight of the Grip, Elder Elton was wont to chase the pig-skin upon the foot ball gridiron, and some of the qualities which gained for him renown as a buckler in the Eleven, have distinguished him since, among which are pluck, determination, a total lack of fear, and splendid growth of hair. "Hit the line hard, boys," has been his favorite motto. Elder Elton will remain in the Mission for some weeks, and if he continues to advance along the lines which his life has thus far been set, we feel safe in predicting for him health, happiness and success, and the blessings of our Heavenly Father to crown his efforts at all times and under all circumstances.

John Ruskin once wrote: "People are always expecting to get peace in heaven, but, you know, whatever peace they get there will be ready-made. Whatever of making peace they can be blest for must be on the earth here."

### THE DEAD.

We are pained to announce that President F. H. Critchfield, of the Louisiana Conference, has been called to part with his loving baby boy. We hope that the peace and blessings of heaven will attend the bereaved parents, and comfort be administered to them in the hour of their affliction.





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SATURDAY, DECEMBER 1, 1900.

### ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, vision, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and that the earth will be restored and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, temperate, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

### WAITING, WATCHING, WORKING.

These three words—Waiting, Watching, Working—are intended to suggest to the mind of the reader a few abbreviated thoughts so often expressed by our Lord during His sojourn here on earth, either in parables or direct and pointed declaration. These words are very significant, as being indicative of the life-time teachings of Christ to His chosen people. Indeed, it readily appears to be the burden of His parting counsel to His Disciples to admonish them to wait upon the Lord, earnestly watch for His coming, and assiduously work for the honor and glory of His name! The lessons inculcated in these words are calculated to make one reliant upon the tender mercies of Jesus Christ, dependent upon the gift of His goodness, that they might obtain strength to labor for the truth, and flaunt the banner of salvation to the world. Upon one occasion

He addressed His Apostles thus: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord. . . . Blessed are those servants, whom the Lord, when He cometh, shall find watching." (Luke 12:35, 36.) This teaches plainly that the Lord's Disciples should be found at all times in readiness to meet their Redeemer, for He cometh at an hour when we are not aware, and if we have not made due preparation, how then can we go forth to meet Him? We should be found waiting for His coming, anxiously expecting His triumphant advent to the earth; not idly waiting, or carelessly watching, but with vigilance, faith and hope, looking with a steadfast faith, yes, moreover, working with a cheerful heart, utilizing the gifts and powers we possess for our own salvation and the betterment of others. Some there are who suppose that so long as they sing "Glory to His name," "I am washed in the blood of the Lamb," etc., that they are true to the Lord, and are faithful to Christ, and consequently are waiting for His coming. To all such we have only one plea, "Be not deceived." To wait for the coming of the Lord means something more tangible and solid than the melodious notes of praise issuing from the lips, for it requires a simultaneous exercise of the head, the heart, the hands, and the feet; that by patient, faithful service, we may joyfully engage all our faculties for the upbuilding of His Church, the progression of His work, either by ministering to others, testifying of His goodness and love, sacrificing our own pleasure for the happiness of a brother or sister, in short, giving all that we possess, whatever we have, and whatever we can for the spread of righteousness and the welfare of godliness.

About seven hundred years before His first advent, in the book of Isaiah, we find these words written: "The Lord is a God of judgment; blessed are all they that wait for Him." (Isa. 30:18.) Is not this a rich and glorious benediction? "Blessed are all they that wait for Him." He came in fulfillment of the written word, and He has told us that He will come again. When He ascended from the slopes of Olivet into the clouds of heaven, and His receding form vanished from view, two heavenly messengers said to the wondering Disciples, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen Him go into heaven." (Acts 1:11.) We are to wait for His coming, even Jesus, the Prince of Peace, our Elder Brother, Savior, Redeemer, Lord and King. His own word, and the words of His inspired witnesses, and the testimony of the Spirit most emphatically declare that He will surely come again. That His coming shall be in glory, honor, majesty and power. Wait with a living faith, a real faith, a true profitable faith in what His accredited witnesses have said concerning His return.

Now, we are not only to wait for the Lord, or to use the words of the Psalmist, "Wait on the Lord," but we are also commanded to watch for His coming. While these two words, Wait and Watch, may be considered in a simple sense as synonymous expressions, still in their more complex application, there is a vast difference. One may be waiting for a friend and not watching for him; therefore watching is the stronger of the two terms, being more intense than waiting. Paul, in writing to the Thessalonians,

says, "Therefore let us not sleep as do others; but let us watch and be sober." (Thess. 5:6.) Many other passages of Scripture may be cited, such as (Rev. 3:3, 16:15), and it would be well to state that our blessed Master did constantly urge His Disciples to watch, for no less than seven times does the word occur in His discourse about the last things. We are sojourners, pilgrims, wanderers, strangers in a strange land; there are enemies on every hand, pitfalls, evils, and various dangers. Worldliness, carnality, formalism, love of ease and wealth, proneness to be slack in our duties, to run down, neglectful, careless, idle, cold as to spiritual life, and wavering as to faith in Christ, are all extant, and have more or less effect upon, save we look unto Christ with a glorious hope of exaltation and redemption when He shall reappear in the clouds of heaven. We need not be puffed up bigots, or indulge in fanaticism, religious egotism, and fetishism; but look forward with faith unshaken, watch at every season, pray and labor for the bright millennial dawn. Perhaps the last labor or work is the best incentive to, and aid in watching, earnestly and faithfully for the coming of the Master.

Waiting, Watching, Working! The last is by no means the least, for it comes as the climax, the crowning cap-stone for the pillars—Wait and Watch. Says the great Apostle to the Gentiles, "Glory, and honor and peace to every man that worketh good." (Rom. 2:12.) Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed." (II Tim. 2:15.) These are ringing, significant words, and, like trumpet calls, they sound a warning note to all. There is a pressing need, for good, unselfish, disinterested Christian work. On every side, in every land, there is opportunity and material for an earnest, goodly work. Valiant souls are in demand, souls who will wait, watch and work for the establishment of righteousness, the propagation of truth, and the preparation of our Lord's majestic advent. It has been demonstrated in innumerable ways that where there is great faith, there is also a great work accomplished; true faith, a true, lasting, eternal work performed. "Hope deferred maketh the heart sick." Defer not hope, but let this ray of confidence divine enlighten your path, and give you courage for the conflict, that whether it be weal or woe, you may stand the test and gain the prize. "Wherefore gird up the loins of your mind, be sober, and hope to the end," that when Christ shall be revealed in glory, He may find you Waiting, Watching and Working.

### NEW BOOKS.

We wish to announce to our many patrons that it is our intention to publish for sale, at a nominal sum, all the articles written in the Star by Apostle M. F. Cowley. These articles will constitute two books, which will be of great worth to the Saints, friends and investigators of righteousness. Everybody should avail themselves with these two books, and become fortified with doctrinal facts, enlightened on biographical data, and informed in Church history generally.

Rather than upbraid God for ills that have befallen thee, thank Him for those that have not befallen thee.—Ivan Paim.



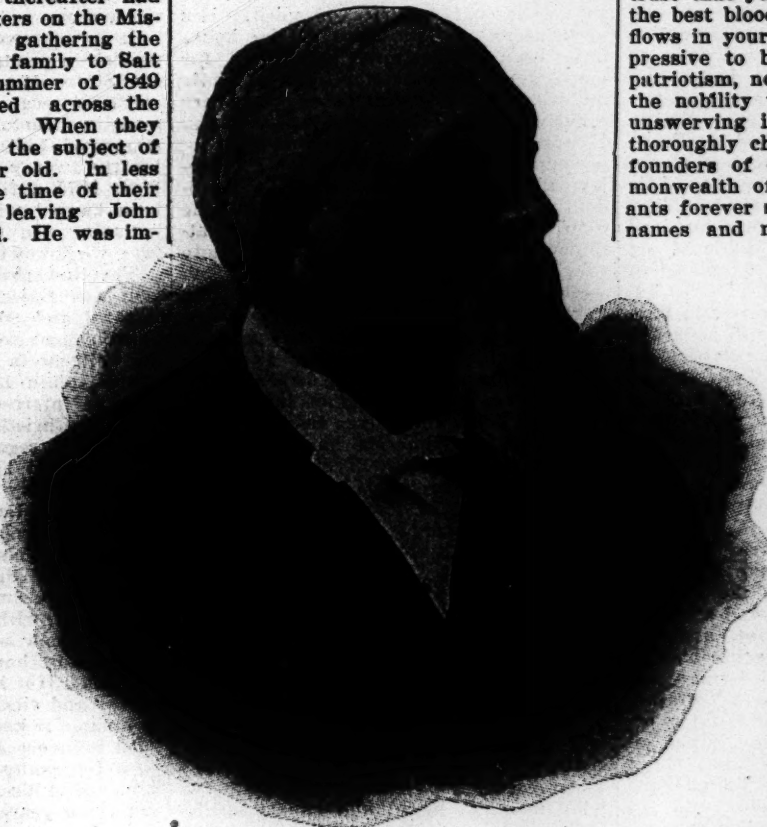
# SKETCH OF THE LIFE OF APOSTLE JOHN HENRY SMITH.

BY APOSTLE MATHIAS F. COWLEY.

This son of the late President George Albert Smith and his wife, Sarah Ann Libby, was born at Carhunc, Pottawatomie county, Iowa, Sept. 18th, 1848. When asked in later years by an acquaintance where he was born, he answered, "In the garden spot of the world." So great was his admiration for the rich lands of his native place that he esteemed it worthy of the title, "Garden spot of the world."

The time of his birth was that period of trial incident to the exile from Nauvoo and the pilgrimage of the Saints from Illinois to the valley of the Great Salt Lake. His father had gone to the valley with President Brigham Young in the pioneer band of one hundred and forty-three, and shortly thereafter had returned to Winter Quarters on the Missouri river to assist in gathering the Saints and to remove his family to Salt Lake Valley. In the summer of 1849 George A. Smith started across the plains with his family. When they reached their destination the subject of this sketch was one year old. In less than two years from the time of their arrival his mother died, leaving John Henry as their only child. He was immediately taken by his aunt, Hannah M. Libby Smith, also a wife of his father, and under her kind watch and care was reared to manhood with all the tenderness bestowed upon her own son. She also had a son, Charles Warren, but a few months the junior of John Henry. The two were reared together, and as they grew in years so they became more and more endeared to each other, becoming as the years rolled by to each other as David and Jonathan. Although in later years conditions have thrown them apart, the attachment of early youth remains bright and untarnished. The family of George A. Smith, being called to colonize different places, became very much scattered, some in Salt Lake City, some in Provo, and others in Parowan, and his many public duties rendered it impossible to devote much personal attention to his family. For this reason Brother John Henry feels that much of his success in life is due to the careful training afforded him by his devoted aunt and stepmother. In 1852 his aunt removed to Provo, and in that city he spent his early boyhood days. In expressing his heartfelt sentiments of respect for the noble mother who reared him he but corroborates the heartfelt testimony of thousands whose noble attainments in life are largely due to the example and teachings of a loving and devoted mother. Like many other pioneer boys of Utah, his occupation consisted of herding the stock. This he did on the Provo bench and along the shores of the Utah lakes. He was of large stature, full of life and merriment, always esteemed by his associates as the very embodiment of good nature. During the Indian troubles which occurred in Utah county in its early history, John Henry,

though very young, participated, and on one occasion was shot at, but escaped unharmed. On another occasion, when but 14 years of age, he came nearly drowning in the Provo river, but the eye of the Lord was upon him. His mission was to live and labor for man's salvation. He was saved in a most marvelous manner. In company with Thomas and Geo. M. Brown, he attempted to cross the river in a small boat. This was June 8th, 1862, when the water was high and the current swift. The boat was capsized, and while the other boys made safely to shore, John Henry became entangled in some drift wood and disappeared below the surface of the stream. He was under water so long that his



APOSTLE JOHN HENRY SMITH.

comrades on the bank lost hope of his being saved from drowning, when all of a sudden, with no apparent cause, he was lifted to the bank of the stream and rescued. Soon after this occurrence it was learned that his father, who was at the time in Salt Lake City, felt impressed by the Spirit of the Lord that his son, John Henry, was in peril of his life. He therefore, in prayer and supplication, sought the Lord to save his life, and his prayer was immediately answered in the manner described above.

The facilities for education in those days were meager compared with the present, but the best that could be had was placed within the reach of Brother John Henry, and he improved his time as opportunity would permit. Among the numerous incidents of boyhood days which strongly impressed the young man with a strong earnest desire to live a righteous life and be useful was a patriarchal blessing given him by his grandfather, John Smith, then Patriarch of the Church. In this prophetic blessing

his future life was foretold. It pointed out to him glorious attainments on conditions, as all blessings are, of his devotion to the truth and his industry in keeping the commandments of God. This blessing was ever before him, an anchor to his soul in time of trouble, and a motive power of action under every condition of life. While still a young man he called upon that distinguished man, and ever constant friend of the Latter-day Saints, Col. Thomas L. Kane. Col. Kane, who knew the early leaders of the Church, and who understood the sufferings through which the Saints had passed for pure principle, looked John Henry square in the face and said in a most impressive way, "Young man, I trust that you will ever remember that the best blood of the nineteenth century flows in your veins." This was too impressive to be forgotten, an appeal to patriotism, not only to his own kin, but the nobility which is born in love and unswerving integrity to the truth, so thoroughly characterized all the faithful founders of God's work and the commonwealth of Utah that their descendants forever should be patriotic to their names and memory and to the great cause for which they lived and died.

John Henry Smith was married at the early age of 18, receiving in marriage an estimable daughter, Sarah, of Elder Lorin Farr, of Ogden City, Utah, who has proven to be a true and devoted wife in every sense of the word.

Brother Smith made his home in Provo, being employed as a telegraph operator, and ecclesiastically occupied the place of Counsellor to Brother W. A. Follett, of the Fourth Ward, Provo. Near the completion of the Union and Central Pacific railway he left Provo and engaged with Messrs. Benson, Farr and West in grading about two miles of the Central Pacific railway. Subsequently Gov. Leland Stanford, of California, offered him a lu-

crative position in Sacramento. This he declined to accept, his father desiring his return to labor with him in Salt Lake City and elsewhere. During his early manhood days John Henry accompanied his father, with President Brigham Young and party, in their visits to the several settlements of the Saints. This brought to him the society of the noblest and grandest men on earth. He studied their characters, observed them closely, and sought to discover the secret of the grand qualities which adorned them. His own nobility and magnanimity of heart and mind proves that the example of his father and other noble men were not placed before him in vain. He profited greatly by these opportunities.

In 1872 he was assistant clerk in the House of Representatives in the Utah Legislature, and held the same position in the Constitutional convention held in 1872. In May, 1874, he was called to fill his first mission in Europe, and was set apart for that purpose by President



John Taylor. He started June 29th, reached New York July 4th, but before sailing for Europe he visited his mother's brother in New Hampshire. He reached Liverpool July 26th, and was soon assigned his field of labor in the Birmingham Conference, under the Presidency of Elder R. V. Morris. His kinsman, President Joseph F. Smith, presided over the Mission, and with him, Elder F. M. Lyman and other Elders, made a tour of the mission, visiting most of the British Conferences, as well as Denmark, Germany, Switzerland and France. Owing to his father's sickness Elder Smith was called home one year after his arrival in England, reaching the bedside of his noble father fifteen days before his decease, which occurred Sept. 1st, 1875. The improvement attained by Elder Smith in the important matter of preaching the Gospel during this short mission was so pronounced that younger men looked upon him with wonder and admiration, feeling that only God could so inspire humble and unlettered men to speak with the power and inspiration which accompanied the remarks and testimonies of Elder John Henry Smith. Nov. 22d, 1875, he was called by President Young and ordained Bishop of the Seventeenth Ward, Salt Lake City. This position he filled with marked ability, possessing the love and confidence of all the Saints in the Ward. While acting as Bishop he worked for a livelihood in the freight department of the Utah Central Railway, keeping accounts and handling funds, which he did with accuracy and honesty of the strictest type. At the October Conference of 1880 Bishop John Henry Smith, with President Lyman, of the Tooele Stake, was called to fill vacancies in the Quorum of the Twelve Apostles. In 1839 his father and President Wilford Woodruff were ordained to the Apostleship at Far West, Missouri. They two being associated together, the desire entered Brother Smith's heart to have President Woodruff, then President of the Twelve, ordain him. Silently he offered a prayer that such might be the case, and he would take it as a testimony that his call was from the Lord. Elders Lyman and Smith were ordained to the Apostleship Oct. 27th, 1880. President Taylor ordained Elder Lyman and then called on President Woodruff to ordain Elder Smith. No one but Brother John Henry Smith knew his heart's desire, and yet it was answered by the Lord in prompting President John Taylor, the Prophet of the Lord, to so arrange it. This was all the more remarkable because of the usual practice that when one is ordained to the Apostleship the President of the Church officiates, and when two or more his First Counsellor next, and then his Second Counsellor, not that this is a law, but the usual practice. In this instance, however, it was varied from in answer to a silent prayer. Since his call to the Apostleship his labors therein have been incessant, preaching at home and abroad, and performing other labors, always in the interests of the Church and humanity at large. Three successive times he has been to Washington, D. C., to assist in allaying prejudice, staying off inimical legislation which is inspired by false report and misrepresentation, also in urging Statehood for Utah. The first time he went in company with Apostle Moses Thatcher, and subsequently with other brethren. In October, 1882, he was called to preside over the European Mission. He was absent twenty-nine months, looking with deep and impartial

interest to all Conferences and departments of the Mission. His genial, loving interest in all the Elders and Saints won for him their utmost love, confidence and respect. In the meantime prosecutions under the nefarious Edmunds-Tucker act were being vigorously urged. Upon his return he was arrested for the prevailing charge—but discharged for lack of evidence. In 1876 he was elected City Councilman of Salt Lake City and served with credit to the people for six successive years. In 1881 he was elected a member of the Utah Legislature, and when the State Constitutional Convention convened which framed the Constitution upon which Utah was admitted into the Union as a sovereign State, Apostle John Henry Smith presided over that important assembly. He takes an active interest in the Civil Government of his State and country as truly patriotic and a full-fledged American, not in letter only, but in the deepest sincerity of spirit. His progenitors on both sides of the house have been native born Americans for many generations, and all the patriotic qualities which distinguished them are reflected with honor in Apostle John Henry Smith. In the spring of 1899 he, accompanied by Elder Matthias F. Cowley, attended a conference of the President and Conference Presidents of the Southern States Mission, held in Chattanooga, Tenn., May, 1899. While there they preached in the Opera House and were favorably reported by Mr. Adler in the Chattanooga Times. They visited the old Chickamauga battle grounds, the National Cemetery, and from the summit of Lookout Mountain beheld the battlefields where thousands of human beings laid down their lives in sanguinary strife. Several times he has been a delegate from Utah to the Trans-Mississippi Congress. From the last one which he attended, held in Houston, Tex., with President George Q. Cannon he paid a visit to the City of Mexico. He was much impressed with what he witnessed in the Republic of Mexico. Among the many events of Providence which have favored the life of Apostle Smith and enabled his mission of salvation to be the more complete to the living and the dead, is a well prepared genealogy of his mother's kin, the Libby family, containing on his mother's side the names of thousands of their progenitors who have lived and died, and many who now live, but who have not heard and embraced the Gospel. His relative who prepared this important record said to him in substance one day, "John, while preparing that work I could not rest day nor night, I was so intensely interested, searching the musty town records of the past, the names and tombstones, anything and everything to get light on the subject. Now it is done, I have no particular interest in it, the dry facts of births, marriages, deaths and places, of what value are they, and especially none to anyone outside the family?" The author of the book knew not that God inspired him to the work, but his humble Apostle, John Henry Smith, knew what it all meant, and thanks the Father for this volume of names so sacred to himself and family. Apostle Smith is now in his 52d year, hale and hearty, ever active in his ministry, and interested in his country. He is loving and genial to all around him. Frank and open in his character, easy to understand, a worthy example for all to follow. To know him is to love him. His disposition is a happy one. His character and record without blemish. Generous in his feelings for others, not

jealous nor envious, but quick to recognize and appreciate the good qualities and talents of others, broad-minded in his ideas, just, merciful and kind in all his administrations. May he live yet many years to benefit and bless mankind, especially the Saints of God.

### History of the Southern States Mission.

(Concluded from page 413.)

NOVEMBER, 1900.—During the early part of this month the weather was extremely cold in this otherwise sunny Dixie land, and as a consequence thereof the Elders worked along quietly. No mob violence was encountered, although in some parts of South Carolina, threats of this nature were afloat upon the wings of gossip; however, trouble was avoided and the work glided along. The reports show a goodly number of baptisms, while meetings held and books sold fall a trifle below the average.

It is just two years since we began to publish in print the History of the Southern States Mission, and in looking backward to recapitulate, we have beheld many wonderful and marvelous manifestations of God's power and goodness. During the twenty-five years of its existence, from 1875 until the present time, it has been blessed with six worthy presidents, including the present head, whose picture we herewith present.

The first presiding officer in this Mission was Elder Henry G. Boyle, a man faithful and true to the Gospel, humble and obedient to the will of God, earnest and diligent in the pursuit of duty. His simple, plain homely way made him at once an interesting guest, and his humility and Christian love won for him the esteem and regard of the honest in heart. Following in his steps came the sturdy, valiant, plucky John Morgan, a veritable Lion of the Lord, and a trusted Soldier of the Cross. In his little grip-sack might be found tracts of his own composition, aided by the Spirit of Truth. He laid a solid and a sure foundation, hewed out the stones with his own hands, and set them in their adapted places. His course was one of honor and fidelity, fealty to God and His holy laws being the paramount and vital issue with John Morgan. His name is known far and wide, and the good influence attending his presence, has been felt many times by the Elders, and returned to bless them in the hour of need. After ten years of faithful, energetic service, he was succeeded by Elder Wm. Spry, whose kind, amiable congeniality won for him many friends, to whom he preached in convincing tones the Gospel of Salvation. In the upper part of Georgia, where the writer has labored, he is known as the "Singing and Preaching Man," so from this we know he was a successful laborer—"singing and preaching" being one of the greatest incentives to this end. Elder Morgan did not sing, but preached, and let his congregation tune their sweet voices in hymns of praise. Elder Spry was both a singer and a renowned preacher, and after laboring incessantly for four years as president, he was released, and Elder J. Golden Kimball appointed to fill the vacancy. To those acquainted with the name of Kimball in connection with the history of the Church it is needless to repeat the sterling qualities and striking characteristics of this man, for J. Golden was a literal "chip of the old block," and what more noble spirit has ever tabernacled in the flesh in these last days than that of Heber C. Kimball, the father of J. Golden? True as steel, strong as iron



bands, was the faith and integrity of this noble man. He had no fear, only that which all God's children feel when they realize the power and might of the Creator. He was a successful worker, and built an excellent superstructure upon the broad foundation laid by his predecessors. Unflinching in defense of truth, disinterested in his love for his brethren, yet firm, commanding and stern, not overbearing, officious or despotic, but a desire to have the Elders push their work, and make good use of their valuable time. When the time came for Elder J. Golden Kimball to return to his home and loved ones, the Mission stood in need of another just like he, and his worthy brother, Elias S., was chosen for the position. In him the Elders found a wise leader, conservative in his manner, dignified in his bearing, a gentleman in every sense of the word, yea, more, a man of God; and this constitutes the best, truest gentleman. The writer calls to mind the time when he first came to Chattanooga and met President Kimball, who was then (March, 1898) presiding over the Mission. His counsel was choice, his admonition timely, and his instruction invaluable. Like his brother, J. Golden, he was a "pusher" to the full extent of the letter, and the times, conditions and favorable opportunities required just such a man as he, at the helm. He was untiring in his ambition to have the Elders work energetically and zealously for the spread of truth. "Be neat, brethren, earnest and true," was the general trend of his wise counsel.

In June 1898, after a successful term of some four years' duration, Elder Elias S. Kimball bade farewell to the Elders and Saints of the sunny south, and also to the many warm-hearted, true friends he had made during his successful career, and was succeeded by Elder Ben E. Rich, whose picture, for the first time, appears in the Star. Each of the Mission Presidents have had their cuts in the Star, together with a memoir of their lives and labors, and the editor deemed it best to introduce at the close of this volume a brief sketch of him who now pilots the affairs of this Mission with a keen, watchful, cautious eye.

Elder Ben. E. Rich was born in Salt Lake City, Utah, Nov. 7, 1855. In the early part of 1890 he responded to a Mission call, and crossed the Atlantic to the shores of England. Here he labored diligently for some twenty-six months, during which time he traversed the whole of the United Kingdom—England, Ireland, Scotland and Wales, preaching in each of the British Isles. When released he scanned the records at Islington, Liverpool, England, and to his joy discovered that he was the last of his company to return. Soon after his return, now almost eighteen years ago, he engaged in public discussion with one Rev. Hartley, in the Ogden Tabernacle, Ogden City, Utah. About 20,000 of these public discussion pamphlets have been circulated throughout the land.

It was while canvassing in behalf of one of the Church magazines that Bro. Rich was inspired to write some simple, concise treatise on the Gospel, for the edification and enlightenment of the young people of Zion. "Mr. Durant, of Salt Lake, That Mormon," is the outgrowth of that inspiration, and it is perfectly safe to say that upwards of 35,000 of these books have been placed in the hands

of the people of the south. (this does not include the first edition of 10,000). The book itself is the best recommendation and witness of the simplicity and earnestness of its author. While it is simple, it is comprehensive of those fundamental principles of induction into the Church and Kingdom of God, and its style being conversational and in a measure novelistic, at once interests the reader, and at the same time enlightens the mind to the convincing of the heart.

Many years ago, one of Bro. Rich's tracts—"A Dialogue: True vs. False Religion"—was used in this Mission with marked success, while the "Friendly Discussion" tract, abridged from Mr. Durant, has been widely circulated, in almost every land and clime, whither the humble Elder has journeyed. Fully 3,000,000 of these tracts have been published during the last eight years. Last year the number amounted to 700,000 in the American Missions and this year will loom up with equally as great a showing. This little tract, "Friendly Discussion," has been translated into the German and Scandi-

navian languages, is used extensively in all parts of Europe and our own Columbia, as well as in the islands of the Pacific. The same is also true of the book—"Mr. Durant."

BEN. E. RICH, PRESIDENT SOUTHERN STATES MISSION.

navian languages, is used extensively in all parts of Europe and our own Columbia, as well as in the islands of the Pacific. The same is also true of the book—"Mr. Durant."

The writings of Bro. Rich have found appreciative readers in almost every part of the known globe, and his labors in the Mission have endeared him in ties of loving affection to all his co-laborers and associates. Since being in the south he saw the need of another tract, as a canvassing pamphlet, and he set himself to work to bring about the same. He sought and obtained an interview which was published in the Atlanta Constitution, a paper with the largest circulation of any journal in the southern states. This interview is now published in tract form, and fills a place in the Mission field. About 219,000 have been printed and the demand for this tract does not lessen by any means.

About one year ago, a reverend gentleman of Chattanooga attacked the Mormon faith as an imposture built upon a tissue of lies. President Rich replied in two vigorous open letters published in the Chattanooga News. The demand for these letters being so great, 10,000 of them have been published in pamphlet

form, and they have been the means of doing much good by way of allaying prejudice and opening the way for earnest investigation. We can see the fulfillment of Isaiah's prophetic word, when he spoke of the last days and the inauguration of "a marvelous work and a wonder." Surely it has come to pass even here in the southern states. Noble, worthy, upright, honest, industrious leaders have ever been placed at the head; men who dare to do the right, fear God, denounce evil and make no compromise with sin. Bro. Rich has traveled in three-fourths of the states of the union. From the rice fields of Florida to the balmy breezes of Maine, from the Atlantic to the Pacific. During the last two years he has traveled about 70,000 miles, visited all the Elders several times, counseled, instructed and admonished them in the ways of the Lord. He is beloved by all who know him, affectionate, kind, fatherly and benevolent. The work will continue to grow, for the Lord blesses its interests with valiant, energetic leaders, who labor for the advancement of truth.

This issue will, in all probability, complete the publication of the Star, and so we now have the history of the mission up to date of this number. It has had a wonderful record thus far, and we trust that the good work will continue in its beneficent labor of saving souls, and preaching the Gospel of Salvation.

David H. Elton.

#### A SHINING LIGHT.

[Editorial]

In speaking of the divine mission of John, surnamed in the Holy Scriptures, the Baptist, Jesus gave vent to this beautiful expression: "He was a burning and a shining light; and ye were willing for a season to rejoice in his light." (John 5:35.) Yes! it was true that John was a "burning and a shining light," and that for a time the Jews rejoiced in his light; but they soon dwindled away and refused to be his Disciples, since he bore testimony of Jesus, as, "The Lamb of God that taketh away the sins of the world." John laid the axe at the root of all their traditions, foolish opinions, and absurd superstitions. He called them a "generation of vipers," and warned them to flee from the wrath to come. The shining light which led him on, and attended this humble Prophet, was only a faint glimmer of that glorious sunlight which burst forth when Jesus trod the way of life, and raised His voice in defense of His Father's will. The mission and work of John was one of preparation. He was a "shining light," sent of God to make straight a highway in the desert, and cry, "Repent, for the Kingdom of Heaven is at hand!" He filled his mission with honor, and gave his life for the truth! Faithful even unto death was this "shining light," and of him the Savior said, "Among them that are born of woman there hath not risen a greater than John the Baptist."

Those who walked in that "shining light" were prepared to receive Jesus as the Christ to the glory of God the Father; but the haughty, stubborn willers who rejected John's testimony, and failed to receive his message, also persecuted and reviled the immaculate Son of God. The shining light was sent as a blessing and a guide to all, but only those who were willing to walk in the light were made



## REPORT OF MISSION CONFERENCES FOR WEEK ENDING NOV. 10, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	14	318	178	54	6	443	19	19	8	23	286	1	Box 183, Rome			Georgia	
Heber S. Olson	Virginia	27	891	245	233	218	21	812	44	178	1	25	54	688	1	Richmond, Box 338	Virginia	
J. G. Bolton	Kentucky	24	606	176	4	108	11	174	11	7	20	25	286	1	Centre	Kentucky		
J. Spencer Worsley	East Tennessee	36	679	42	21	183	39	630	79	50	2	11	46	460	1	Hale, Mitchell Co.	N. Carolina	
H. P. Hansen	Georgia	35	981	85	66	117	20	407	80	64	2	6	57	845	1	Savannah	Georgia	
A. C. Strong	North Alabama	26	607	77	204	106	88	580	49	88	8	8	46	553	1	Memphis, Box 183	Tennessee	
John H. Bankhead	Florida	29	737	294	35	143	6	456	30	8	10	41	816	5	2504 E Bay St., Jacksonville	Florida		
John Reeve	Mid. Tennessee	30	694	18	99	129	85	536	10	10	9	36	836	1	Sparta, White County	Tennessee		
J. M. Haws	North Carolina	33	805	70	39	225	10	189	19	14	10	47	509	1	Goldboro, Box 934	N. Carolina		
C. E. Humpherys	South Carolina	28	778	86	196	246	35	388	154	11	1	8	35	504	2	Box 125, Greenville	S. Carolina	
G. M. Porter	Mississippi	8	169	14	8	8	87	36	1	1	1	18	133	3	St. Helena Parish	Louisiana		
W. W. MacKay	East Kentucky	24	484	10	95	133	1	306	6	20	1	33	36	871	3	Barboursville	Kentucky	
E. L. Houts	South Alabama	15	494	18	23	410	38	859	2	8	8	7	11	279	1	Lapine	Alabama	
Don C. Benson	North Kentucky	20	515	49	62	23	774	44	17	1	3	16	338	1	109 W. Gray St., Louisville	Kentucky		
L. M. Nebeker	South Ohio	18	460	221	245	100	24	891	2	25	4	14	530	1	530 Betts St., Cincinnati	Ohio		
H. Z. Lund	North Ohio	11	243	253	50	59	1	448	123	14	2	10	147	1	240 Wade Park Avenue	Cleveland, O.		

the choice partakers of it, and the disobedient, wilful, perverse sinner remained in the dark as though the light had never shed its benignant ray. It did not profit the wayward, no matter how great or glorious the light might be, unless he humbled himself and in obedience strove to walk as it pointed out the way. Whenever a gift is presented unto man, or a privilege granted him, it becomes absolutely necessary for him to reach out, grasp and obtain, otherwise it will benefit him nothing. Now the words of Jesus as pertains to John, might well be supplemented by His holy words to the Greeks, "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness, knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of the light." (John 12:35, 36.) If we will walk in the light that we have, according to the wisdom we possess, and the knowledge we have received, then as more light is given, so shall we be prepared to accept it. The Lord will increase our faith, as our ability to perform present duty is adequate, and as our understanding enlargens, to comprehend line upon line and precept upon precept the wonderful works of God.

The Lord does not require impossibilities at the hands of His children; He simply beseeches us to receive the light, which He freely grants, and walk by faith according to its divine ray. The condemnation of the present generation is that light has come into the world, and men love darkness rather than light because their deeds are evil. All God's servants are shining lights unto the people to whom they are sent. The children of men may choose to grope in darkness, and wallow in error, but still the light will shine, and whosoever will may be led by its irradiating gleam. It matters not how few accept, or how many reject, the light will shine on, and the few shall know whither they are journeying. Blessed are they who walk in the light, for, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." (I John 1:6.) The light is divine, its source is an eternal blaze, it will last forever. None can check its illuminous rays, for light is greater than darkness, and where light pervades darkness flees away, for the light will prevail. No matter how gross or pitchy the darkness, procure a light, and keep it aglow, then will the mist and gloom vanish, while your path or course is made plain and clear before you. Jesus, the light of the world, will overthrow all the powers of darkness, and reign triumphant over every foe. Remember the words of the God of Jacob, "But unto you that fear my name

shall the sun of righteousness arise with healing in His wings."

A glorious day is dawning;  
A day of peace and rest—  
That bright Millennial morning,  
When with the true and blest  
The faithful shall assemble  
With heavenly songs of mirth,  
The wicked fear and tremble  
When Christ returns to earth!

## NOTIFICATION.

## THE STAR WILL CLOSE.

It is with feelings of profound regret that we are herewith compelled to announce to our many kind patrons that this issue will not only mark the close of Vol. 2, but also witness the termination and demise of our Southern weekly. We have labored incessantly for its continuance as a Missionary, but existing conditions at the present time, and Church affairs generally, warrant us in concluding it best to cease its publication. We know, by the success that has attended our feeble efforts, that our little paper has supplied a long-felt need, and that its release from the journalistic arena, and the homes of the Saints and friends in the South, after a prosperous existence of over two years' duration, will cause much sorrow and regret; but still we are unable to continue its maintenance, and the intent and purpose of this notice is to inform all our subscribers that this issue will wind up the Star, and that the farewell requiem is even now being chanted upon the breezes of Time!

When the Star was first published in the latter part of November, 1898, there were about five hundred Elders in the Southern States Mission; whereas at the present time there are only about three hundred. Each Elder in the Mission was a subscriber to the Star, as also his folk at home. Now to cut down the force two hundred (approximately figuring) simply meant something like a decrease of four hundred subscribers, and this number comprises almost one-fifth of our entire mailing list. The number of Elders in this Mission will not increase, but gradually diminish, and therefore we are forced to conclude, while we can do so with justice and honor to all concerned. Wisdom asserts the vital importance of this conclusion, and we heed her warning voice, for if the Star must die, and her end is inevitable, why let us see to it that she goes not to her resting place, a poor, famished, impoverished, indebted skeleton, but in robustness, vivacity and honor, free from debt, that she may justly merit a righteous and glorious resurrection. The divine truths she has conveyed will never die, and the memory of this Star will live

forever in the minds of those who have chanced to read its inspired pages.

We desire that our subscribers who are in arrears will kindly liquidate their indebtedness at the earliest possible moment, and if those who have paid for papers after the close of this volume wish a refund of the amount due them we will gladly return the same upon application within sixty days. Bound volumes of the Star will be on hand for sale after the first of the year, and we will be pleased to furnish all with the same in a neat, substantial binding, ornamental to any library in the land, and worthy a place in every home. All communications should be addressed to Box 103, Chattanooga, Tenn.

We trust that all will understand why it becomes necessary to close the Star, and see, as we do, the wisdom and justice of the same. Many homes have been brightened, and many hearts gladdened by the presence of this weekly messenger of truth and righteousness. Its irradiating gleam will still shed a ray of light divine, and the holy principles of the everlasting Gospel for which it has vigorously contended, will yet prevail in every land and clime, when the earth shall be filled with the glory of God, and every knee bow before Christ the Lord.

BEN E. RICH.

## Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers. Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 69 hours Kansas City to Portland.

Palace Sleeping Cars, Dining Car Service, Buffet Cars, Chair Cars.

For time tables, folders, illustrated books, pamphlets descriptive of the territory traversed, address J. F. Aglar, general agent, St. Louis, Mo.

Some of Victor Hugo's thoughts, from "The Toilers of the Sea:

Cowards are the only traitors. Treason is the church of hell.

Men hate those to whom they have to lie.

Conscience is the straight line, life is the whirlwind which creates above man's head either black chaos or the blue sky.



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BEN. E. RICH, PRESIDENT SOUTHERN STATES MISSION.

The writings of Bro. Rich have found appreciative readers in almost every part of the known globe, and his labors in the Mission have endeared him in ties of loving affection to all his co-laborers and associates. Since being in the south he saw the need of another tract, as a canvassing pamphlet, and he set himself to work to bring about the same. He sought and obtained an interview which was published in the Atlanta Constitution, a paper with the largest circulation of any journal in the southern states. This interview is now published in tract form, and fills a place in the Mission field. About 219,000 have been printed and the demand for this tract does not lessen by any means.

About one year ago, a reverend gentleman of Chattanooga attacked the Mormon faith as an imposture built upon a tissue of lies. President Rich replied in two vigorous open letters published in the Chattanooga News. The demand for these letters being so great, 10,000 of them have been published in pamphlet

form, and they have been the means of doing much good by way of allaying prejudice and opening the way for earnest investigation. We can see the fulfillment of Isaiah's prophetic word, when he spoke of the last days and the inauguration of "a marvelous work and a wonder." Surely it has come to pass even here in the southern states. Noble, worthy, upright, honest, industrious leaders have ever been placed at the head; men who dared to do the right, fear God, denounce evil and make no compromise with sin. Bro. Rich has traveled in three-fourths of the states of the union. From the rice fields of Florida to the balmy breezes of Maine, from the Atlantic to the Pacific. During the last two years he has traveled about 70,000 miles, visited all the Elders several times, counseled, instructed and admonished them in the ways of the Lord. He is beloved by all who know him, affectionate, kind, fatherly and benevolent. The work will continue to grow, for the Lord blesses its interests with valiant, energetic leaders, who labor for the advancement of truth.

This issue will, in all probability, complete the publication of the Star, and so we now have the history of the mission up to date of this number. It has had a wonderful record thus far, and we trust that the good work will continue in its beneficent labor of saving souls, and preaching the Gospel of Salvation.

David H. Elton.

#### A SHINING LIGHT.

[Editorial]

In speaking of the divine mission of John, surnamed in the Holy Scriptures, the Baptist, Jesus gave vent to this beautiful expression: "He was a burning and a shining light; and ye were willing for a season to rejoice in his light." (John 5:35.) Yes! it was true that John was a "burning and a shining light," and that for a time the Jews rejoiced in his light; but they soon dwindled away and refused to be his Disciples, since he bore testimony of Jesus, as, "The Lamb of God that taketh away the sins of the world." John laid the axe at the root of all their traditions, foolish opinions, and absurd superstitions. He called them a "generation of vipers," and warned them to flee from the wrath to come. The shining light which led him on, and attended this humble Prophet, was only a faint glimmer of that glorious sunlight which burst forth when Jesus trod the way of life, and raised His voice in defense of His Father's will. The mission and work of John was one of preparation. He was a "shining light," sent of God to make straight a highway in the desert, and cry, "Repent, for the Kingdom of Heaven is at hand!" He filled his mission with honor, and gave his life for the truth! Faithful even unto death was this "shining light," and of him the Savior said, "Among them that are born of woman there hath not risen a greater than John the Baptist."

Those who walked in that "shining light" were prepared to receive Jesus as the Christ to the glory of God the Father; but the haughty, stubborn willers who rejected John's testimony, and failed to receive his message, also persecuted and reviled the immaculate Son of God. The shining light was sent as a blessing and a guide to all, but only those who were willing to walk in the light were made



John Taylor. He started June 29th, reached New York July 4th, but before sailing for Europe he visited his mother's brother in New Hampshire. He reached Liverpool July 26th, and was soon assigned his field of labor in the Birmingham Conference, under the Presidency of Elder R. V. Morris. His kinsman, President Joseph F. Smith, presided over the Mission, and with him, Elder F. M. Lyman and other Elders, made a tour of the mission, visiting most of the British Conferences, as well as Denmark, Germany, Switzerland and France. Owing to his father's sickness Elder Smith was called home one year after his arrival in England, reaching the bedside of his noble father fifteen days before his decease, which occurred Sept. 1st, 1875. The improvement attained by Elder Smith in the important matter of preaching the Gospel during this short mission was so pronounced that younger men looked upon him with wonder and admiration, feeling that only God could so inspire humble and unlettered men to speak with the power and inspiration which accompanied the remarks and testimonies of Elder John Henry Smith. Nov. 22d, 1875, he was called by President Young and ordained Bishop of the Seventeenth Ward, Salt Lake City. This position he filled with marked ability, possessing the love and confidence of all the Saints in the Ward. While acting as Bishop he worked for a livelihood in the freight department of the Utah Central Railway, keeping accounts and handling funds, which he did with accuracy and honesty of the strictest type. At the October Conference of 1880 Bishop John Henry Smith, with President Lyman, of the Tooele Stake, was called to fill vacancies in the Quorum of the Twelve Apostles. In 1839 his father and President Wilford Woodruff were ordained to the Apostleship at Far West, Missouri. They two being associated together, the desire entered Brother Smith's heart to have President Woodruff, then President of the Twelve, ordain him. Silently he offered a prayer that such might be the case, and he would take it as a testimony that his call was from the Lord. Elders Lyman and Smith were ordained to the Apostleship Oct. 27th, 1880. President Taylor ordained Elder Lyman and then called on President Woodruff to ordain Elder Smith. No one but Brother John Henry Smith knew his heart's desire, and yet it was answered by the Lord in prompting President John Taylor, the Prophet of the Lord, to so arrange it. This was all the more remarkable because of the usual practice that when one is ordained to the Apostleship the President of the Church officiates, and when two or more his First Counsellor next, and then his Second Counsellor, not that this is a law, but the usual practice. In this instance, however, it was varied from in answer to a silent prayer. Since his call to the Apostleship his labors therein have been incessant, preaching at home and abroad, and performing other labors, always in the interests of the Church and humanity at large. Three successive times he has been to Washington, D. C., to assist in allaying prejudice, staving off inimical legislation which is inspired by false report and misrepresentation, also in urging Statehood for Utah. The first time he went in company with Apostle Moses Thatcher, and subsequently with other brethren. In October, 1882, he was called to preside over the European Mission. He was absent twenty-nine months, looking with deep and impartial

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It was while canvassing in behalf of one of the Church magazines that Bro. Rich was inspired to write some simple, concise treatise on the Gospel, for the edification and enlightenment of the young people of Zion. "Mr. Durant, of Salt Lake, That Mormon," is the outgrowth of that inspiration, and it is perfectly safe to say that upwards of 35,000 of these books have been placed in the hands

of the people of the south (this does not include the first edition of 10,000). The book itself is the best recommendation and witness of the simplicity and earnestness of its author. While it is simple, it is comprehensive of those fundamental principles of induction into the Church and Kingdom of God, and its style being conversational and in a measure novelistic, at once interests the reader, and at the same time enlightens the mind to the convincing of the heart.

Many years ago, one of Bro. Rich's tracts—"A Dialogue: True vs. False Religion"—was used in this Mission with marked success, while the "Friendly Discussion" tract, abridged from Mr. Durant, has been widely circulated, in almost every land and clime, whither the humble Elder has journeyed. Fully 3,000,000 of these tracts have been published during the last eight years. Last year the number amounted to 700,000 in the American Missions and this year will loom up with equally as great a showing. This little tract, "Friendly Discussion," has been translated into the German and Scandi-

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bands, was the faith and integrity of this noble man. He had no fear, only that which all God's children feel when they realize the power and might of the Creator. He was a successful worker, and built an excellent superstructure upon the broad foundation laid by his predecessors. Unflinching in defense of truth, disinterested in his love for his brethren, yet firm, commanding and stern, not overbearing, officious or despotic, but a desire to have the Elders push their work, and make good use of their valuable time. When the time came for Elder J. Golden Kimball to return to his home and loved ones, the Mission stood in need of another just like he, and his worthy brother, Elias S., was chosen for the position. In him the Elders found a wise leader, conservative in his manner, dignified in his bearing, a gentleman in every sense of the word, yea, more, a man of God; and this constitutes the best, truest gentleman. The writer calls to mind the time when he first came to Chattanooga and met President Kimball, who was then (March, 1898) presiding over the Mission. His counsel was choice, his admonition timely, and his instruction invaluable. Like his brother, J. Golden, he was a "pusher," to the full extent of the letter, and the times, conditions and favorable opportunities required just such a man as he, at the helm. He was untiring in his ambition to have the Elders work energetically and zealously for the spread of truth. "Be neat, brethren, earnest and true," was the general trend of his wise counsel.

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interest to all Conferences and departments of the Mission. His genial, loving interest in all the Elders and Saints won for him their utmost love, confidence and respect. In the meantime prosecutions under the nefarious Edmunds-Tucker act were being vigorously urged. Upon his return he was arrested for the prevailing charge—but discharged for lack of evidence. In 1876 he was elected City Councilman of Salt Lake City and served with credit to the people for six successive years. In 1881 he was elected a member of the Utah Legislature, and when the State Constitutional Convention convened which framed the Constitution upon which Utah was admitted into the Union as a sovereign State, Apostle John Henry Smith presided over that important assembly. He takes an active interest in the Civil Government of his State and country as truly patriotic and a full-fledged American, not in letter only, but in the deepest sincerity of spirit. His progenitors on both sides of the house have been native born Americans for many generations, and all the patriotic qualities which distinguished them are reflected with honor in Apostle John Henry Smith. In the spring of 1899 he, accompanied by Elder Matthias F. Cowley, attended a conference of the President and Conference Presidents of the Southern States Mission, held in Chattanooga, Tenn., May, 1899. While there they preached in the Opera House and were favorably reported by Mr. Adler in the Chattanooga Times. They visited the old Chickamauga battle grounds, the National Cemetery, and from the summit of Lookout Mountain beheld the battlefields where thousands of human beings laid down their lives in sanguinary strife. Several times he has been a delegate from Utah to the Trans-Mississippi Congress. From the last one which he attended, held in Houston, Tex., with President George Q. Cannon he paid a visit to the City of Mexico. He was much impressed with what he witnessed in the Republic of Mexico. Among the many events of Providence which have favored the life of Apostle Smith and enabled his mission of salvation to be the more complete to the living and the dead, is a well prepared genealogy of his mother's kin, the Libby family, containing on his mother's side the names of thousands of their progenitors who have lived and died, and many who now live, but who have not heard and embraced the Gospel. His relative who prepared this important record said to him in substance one day, "John, while preparing that work I could not rest day nor night, I was so intensely interested, searching the musty town records of the past, the names and tombstones, anything and everything to get light on the subject. Now it is done, I have no particular interest in it, the dry facts of births, marriages, deaths and places, of what value are they, and especially none to anyone outside the family?" The author of the book knew not that God inspired him to the work, but his humble Apostle, John Henry Smith, knew what it all meant, and thanks the Father for this volume of names so sacred to himself and family. Apostle Smith is now in his 52d year, hale and hearty, ever active in his ministry, and interested in his country. He is loving and genial to all around him. Frank and open in his character, easy to understand, a worthy example for all to follow. To know him is to love him. His disposition is a happy one. His character and record without blemish. Generous in his feelings for others, not

jealous nor envious, but quick to recognize and appreciate the good qualities and talents of others, broad-minded in his ideas, just, merciful and kind in all his administrations. May he live yet many years to benefit and bless mankind, especially the Saints of God.

### History of the Southern States Mission.

(Concluded from page 413.)

NOVEMBER, 1900.—During the early part of this month the weather was extremely cold in this otherwise sunny Dixie land, and as a consequence thereof the Elders worked along quietly. No mob violence was encountered, although in some parts of South Carolina, threats of this nature were afloat upon the wings of gossip; however, trouble was avoided and the work glided along. The reports show a goodly number of baptisms, while meetings held and books sold fall a trifle below the average.

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John Taylor. He started June 29th, reached New York July 4th, but before sailing for Europe he visited his mother's brother in New Hampshire. He reached Liverpool July 26th, and was soon assigned his field of labor in the Birmingham Conference, under the Presidency of Elder B. V. Morris. His kinsman, President Joseph F. Smith, presided over the Mission, and with him, Elder F. M. Lyman and other Elders, made a tour of the mission, visiting most of the British Conferences, as well as Denmark, Germany, Switzerland and France. Owing to his father's sickness Elder Smith was called home one year after his arrival in England, reaching the bedside of his noble father fifteen days before his decease, which occurred Sept. 1st, 1875. The improvement attained by Elder Smith in the important matter of preaching the Gospel during this short mission was so pronounced that younger men looked upon him with wonder and admiration, feeling that only God could so inspire humble and unlettered men to speak with the power and inspiration which accompanied the remarks and testimonies of Elder John Henry Smith. Nov. 22d, 1875, he was called by President Young and ordained Bishop of the Seventeenth Ward, Salt Lake City. This position he filled with marked ability, possessing the love and confidence of all the Saints in the Ward. While acting as Bishop he worked for a livelihood in the freight department of the Utah Central Railway, keeping accounts and handling funds, which he did with accuracy and honesty of the strictest type. At the October Conference of 1880 Bishop John Henry Smith, with President Lyman, of the Tooele Stake, was called to fill vacancies in the Quorum of the Twelve Apostles. In 1839 his father and President Wilford Woodruff were ordained to the Apostleship at Far West, Missouri. They two being associated together, the desire entered Brother Smith's heart to have President Woodruff, then President of the Twelve, ordain him. Silently he offered a prayer that such might be the case, and he would take it as a testimony that his call was from the Lord. Elders Lyman and Smith were ordained to the Apostleship Oct. 27th, 1880. President Taylor ordained Elder Lyman and then called on President Woodruff to ordain Elder Smith. No one but Brother John Henry Smith knew his heart's desire, and yet it was answered by the Lord in prompting President John Taylor, the Prophet of the Lord, to so arrange it. This was all the more remarkable because of the usual practice that when one is ordained to the Apostleship the President of the Church officiates, and when two or more his First Counsellor next, and then his Second Counsellor, not that this is a law, but the usual practice. In this instance, however, it was varied from in answer to a silent prayer. Since his call to the Apostleship his labors therein have been incessant, preaching at home and abroad, and performing other labors, always in the interests of the Church and humanity at large. Three successive times he has been to Washington, D. C., to assist in allaying prejudice, staying off inimical legislation which is inspired by false report and misrepresentation, also in urging Statehood for Utah. The first time he went in company with Apostle Moses Thatcher, and subsequently with other brethren. In October, 1882, he was called to preside over the European Mission. He was absent twenty-nine months, looking with deep and impartial

interest to all Conferences and departments of the Mission. His genial, loving interest in all the Elders and Saints won for him their utmost love, confidence and respect. In the meantime prosecutions under the nefarious Edmunds-Tucker act were being vigorously urged. Upon his return he was arrested for the prevailing charge—but discharged for lack of evidence. In 1876 he was elected City Councilman of Salt Lake City and served with credit to the people for six successive years. In 1881 he was elected a member of the Utah Legislature, and when the State Constitutional Convention convened which framed the Constitution upon which Utah was admitted into the Union as a sovereign State, Apostle John Henry Smith presided over that important assembly. He takes an active interest in the Civil Government of his State and country as truly patriotic and a full-fledged American, not in letter only, but in the deepest sincerity of spirit. His progenitors on both sides of the house have been native born Americans for many generations, and all the patriotic qualities which distinguished them are reflected with honor in Apostle John Henry Smith. In the spring of 1890 he, accompanied by Elder Matthias F. Cowley, attended a conference of the President and Conference Presidents of the Southern States Mission, held in Chattanooga, Tenn., May, 1890. While there they preached in the Opera House and were favorably reported by Mr. Adler in the Chattanooga Times. They visited the old Chickamauga battle grounds, the National Cemetery, and from the summit of Lookout Mountain beheld the battlefields where thousands of human beings laid down their lives in sanguinary strife. Several times he has been a delegate from Utah to the Trans-Mississippi Congress. From the last one which he attended, held in Houston, Tex., with President George Q. Cannon he paid a visit to the City of Mexico. He was much impressed with what he witnessed in the Republic of Mexico. Among the many events of Providence which have favored the life of Apostle Smith and enabled his mission of salvation to be the more complete to the living and the dead, is a well prepared genealogy of his mother's kin, the Labby family, containing on his mother's side the names of thousands of their progenitors who have lived and died, and many who now live, but who have not heard and embraced the Gospel. His relative who prepared this important record said to him in substance one day, "John, while preparing that work I could not rest day nor night, I was so intensely interested, searching the musty town records of the past, the names and tombstones, anything and everything to get light on the subject. Now it is done, I have no particular interest in it, the dry facts of births, marriages, deaths and places, of what value are they, and especially none to anyone outside the family?" The author of the book knew not that God inspired him to the work, but his humble Apostle, John Henry Smith, knew what it all meant, and thanks the Father for this volume of names so sacred to himself and family. Apostle Smith is now in his 52d year, hale and hearty, ever active in his ministry, and interested in his country. He is loving and genial to all around him. Frank and open in his character, easy to understand, a worthy example for all to follow. To know him is to love him. His disposition is a happy one. His character and record without blemish. Generous in his feelings for others, not

jealous nor envious, but quick to recognize and appreciate the good qualities and talents of others, broad-minded in his ideas, just, merciful and kind in all his administrations. May he live yet many years to benefit and bless mankind, especially the Saints of God.

### History of the Southern States Mission.

(Concluded from page 413.)

NOVEMBER, 1900.—During the early part of this month the weather was extremely cold in this otherwise sunny Dixie land, and as a consequence thereof the Elders worked along quietly. No mob violence was encountered, although in some parts of South Carolina, threats of this nature were afloat upon the wings of gossip; however, trouble was avoided and the work glided along. The reports show a goodly number of baptisms, while meetings held and books sold fall a trifle below the average.

It is just two years since we began to publish in print the History of the Southern States Mission, and in looking backward to recapitulate, we have beheld many wonderful and marvelous manifestations of God's power and goodness. During the twenty-five years of its existence, from 1875 until the present time, it has been blessed with six worthy presidents, including the present head, whose picture we herewith present.

The first presiding officer in this Mission was Elder Henry G. Boyle, a man faithful and true to the Gospel, humble and obedient to the will of God, earnest and diligent in the pursuit of duty. His simple, plain homely way, made him at once an interesting guest, and his humility and Christian love won for him the esteem and regard of the honest in heart. Following in his steps came the sturdy, valiant, plucky John Morgan, a veritable Lion of the Lord, and a trusted Soldier of the Cross. In his little grip-sack might be found tracts of his own composition, aided by the Spirit of Truth. He laid a solid and a sure foundation, hewed out the stones with his own hands, and set them in their adapted places. His course was one of honor and fidelity, fealty to God and His holy laws being the paramount and vital issue with John Morgan. His name is known far and wide, and the good influence attending his presence, has been felt many times by the Elders, and returned to bless them in the hour of need. After ten years of faithful, energetic service, he was succeeded by Elder Wm. Spry, whose kind, amiable congeniality won for him many friends, to whom he preached in convincing tones the Gospel of Salvation. In the upper part of Georgia, where the writer has labored, he is known as the "Singing and Preaching Man," so from this we know he was a successful laborer—"singing and preaching" being one of the greatest incentives to this end. Elder Morgan did not sing, but preached, and let his congregation tune their sweet voices in hymns of praise. Elder Spry was both a singer and a renowned preacher, and after laboring incessantly for four years as president, he was released, and Elder J. Golden Kimball appointed to fill the vacancy. To those acquainted with the name of Kimball in connection with the history of the Church it is needless to repeat the sterling qualities and striking characteristics of this man, for J. Golden was a literal "chip of the old block," and what more noble spirit has ever tabernacled in the flesh in these last days than that of Heber C. Kimball, the father of J. Golden? True as steel, strong as iron



bands, was the faith and integrity of this noble man. He had no fear, only that which all God's children feel when they realize the power and might of the Creator. He was a successful worker, and built an excellent superstructure upon the broad foundation laid by his predecessors. Unflinching in defense of truth, disinterested in his love for his brethren, yet firm, commanding and stern, not overbearing, officious or despotic, but a desire to have the Elders push their work, and make good use of their valuable time. When the time came for Elder J. Golden Kimball to return to his home and loved ones, the Mission stood in need of another just like he, and his worthy brother, Elias S., was chosen for the position. In him the Elders found a wise leader, conservative in his manner, dignified in his bearing, a gentleman in every sense of the word, yea, more, a man of God; and this constitutes the best, truest gentleman. The writer calls to mind the time when he first came to Chattanooga and met President Kimball, who was then (March, 1898) presiding over the Mission. His counsel was choice, his admonition timely, and his instruction invaluable. Like his brother, J. Golden, he was a "pusher," to the full extent of the letter, and the times, conditions and favorable opportunities required just such a man as he, at the helm. He was untiring in his ambition to have the Elders work energetically and zealously for the spread of truth. "Be neat, brethren, earnest and true," was the general trend of his wise counsel.

In June 1898, after a successful term of some four years' duration, Elder Elias S. Kimball bade farewell to the Elders and Saints of the sunny south, and also to the many warm-hearted, true friends he had made during his successful career, and was succeeded by Elder Ben E. Rich, whose picture, for the first time, appears in the Star. Each of the Mission Presidents have had their cuts in the Star, together with a memoir of their lives and labors, and the editor deemed it best to introduce at the close of this volume a brief sketch of him who now pilots the affairs of this Mission with a keen, watchful, cautious eye.

Elder Ben E. Rich was born in Salt Lake City, Utah, Nov. 7, 1855. In the early part of 1890 he responded to a Mission call, and crossed the Atlantic to the shores of England. Here he labored diligently for some twenty-six months, during which time he traversed the whole of the United Kingdom—England, Ireland, Scotland and Wales, preaching in each of the British Isles. When released he scanned the records at Islington, Liverpool, England, and to his joy discovered that he was the last of his company to return. Soon after his return, now almost eighteen years ago, he engaged in public discussion with one Rev. Hartley, in the Ogden Tabernacle, Ogden City, Utah. About 20,000 of these public discussion pamphlets have been circulated throughout the land.

It was while canvassing in behalf of one of the Church magazines that Bro. Rich was inspired to write some simple, concise treatise on the Gospel, for the edification and enlightenment of the young people of Zion. "Mr. Durant, of Salt Lake, That Mormon," is the outgrowth of that inspiration, and it is perfectly safe to say that upwards of 35,000 of these books have been placed in the hands

of the people of the south (this does not include the first edition of 10,000). The book itself is the best recommendation and witness of the simplicity and earnestness of its author. While it is simple, it is comprehensive of those fundamental principles of induction into the Church and Kingdom of God, and its style being conversational and in a measure novelistic, at once interests the reader, and at the same time enlightens the mind to the convincing of the heart.

Many years ago, one of Bro. Rich's tracts—"A Dialogue: True vs. False Religion"—was used in this Mission with marked success, while the "Friendly Discussion" tract, abridged from Mr. Durant, has been widely circulated, in almost every land and clime, whither the humble Elder has journeyed. Fully 3,000,000 of these tracts have been published during the last eight years. Last year the number amounted to 700,000 in the American Missions and this year will loom up with equally as great a showing. This little tract, "Friendly Discussion," has been translated into the German and Scandi-

form, and they have been the means of doing much good by way of allaying prejudice and opening the way for earnest investigation.

We can see the fulfillment of Isaiah's prophetic word, when he spoke of the last days and the inauguration of "a marvelous work and a wonder." Surely it has come to pass even here in the southern states. Noble, worthy, upright, honest, industrious leaders have ever been placed at the head; men who dare to do the right, fear God, denounce evil and make no compromise with sin. Bro. Rich has traveled in three-fourths of the states of the union. From the rice fields of Florida to the balmy breezes of Maine, from the Atlantic to the Pacific. During the last two years he has traveled about 70,000 miles, visited all the Elders several times, counseled, instructed and admonished them in the ways of the Lord. He is beloved by all who know him, affectionate, kind, fatherly and benevolent. The work will continue to grow, for the Lord blesses its interests with valiant, energetic leaders, who labor for the advancement of truth.

This issue will, in all probability, complete the publication of the Star, and so we now have the history of the mission up to date of this number. It has had a wonderful record thus far, and we trust that the good work will continue in its beneficent labor of saving souls, and preaching the Gospel of Salvation.

David H. Elton.

#### A SHINING LIGHT.

[Editorial]

In speaking of the divine mission of John, surnamed in the Holy Scriptures, the Baptist, Jesus gave vent to this beautiful expression: "He was a burning and a shining light; and ye were willing for a season to rejoice in his light." (John 5:35.) Yes! it was true that John was a "burning and a shining light," and that for a time the Jews rejoiced in his light; but they soon dwindled away and refused to be his Disciples, since he bore testimony of Jesus, as, "The Lamb of God that taketh away the sins of the world." John laid the axe at the root of all their traditions, foolish opinions, and absurd superstitious. He called them a "generation of vipers," and warned them to flee from the wrath to come. The shining light which led him on, and attended this humble Prophet, was only a faint glimmer of that glorious sunlight which burst forth when Jesus trod the way of life, and raised His voice in defense of His Father's will. The mission and work of John was one of preparation. He was a "shining light," sent of God to make straight a highway in the desert, and cry, "Repent, for the Kingdom of Heaven is at hand!" He filled his mission with honor, and gave his life for the truth! Faithful even unto death was this "shining light," and of him the Savior said, "Among them that are born of woman there hath not risen a greater than John the Baptist."

Those who walked in that "shining light" were prepared to receive Jesus as the Christ to the glory of God the Father; but the haughty, stubborn willers who rejected John's testimony, and failed to receive his message, also persecuted and reviled the Immaculate Son of God. The shining light was sent as a blessing and a guide to all, but only those who were willing to walk in the light were made

BEN. E. RICH, PRESIDENT SOUTHERN STATES MISSION.

navian languages, is used extensively in all parts of Europe and our own Columbia, as well as in the islands of the Pacific. The same is also true of the book—"Mr. Durant."

The writings of Bro. Rich have found appreciative readers in almost every part of the known globe, and his labors in the Mission have endeared him in ties of loving affection to all his co-laborers and associates. Since being in the south he saw the need of another tract, as a canvassing pamphlet, and he set himself to work to bring about the same. He sought and obtained an interview which was published in the Atlanta Constitution, a paper with the largest circulation of any journal in the southern states. This interview is now published in tract form, and fills a place in the Mission field. About 219,000 have been printed and the demand for this tract does not lessen by any means.

About one year ago, a reverend gentleman of Chattanooga attacked the Mormon faith as an imposture built upon a tissue of lies. President Rich replied in two vigorous open letters published in the Chattanooga News. The demand for these letters being so great, 10,000 of them have been published in pamphlet